

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LOED.



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METEOROLITES, OR AEROLITES.

BUT little is known with certainty as to the origin of meteors, or meteorolites. One theory is that they are stones or substances thrown from volcanoes on the moon, which, getting into the sphere of the earth's attraction, fall to the earth. Another theory is that they are projected from terrestrial volcanoes. Another, and a more likely origin, is suggested by supposing that various gasses existing in the air form combinations and then fall to the earth as solid bodies. Another theory is that they are asteroids, moving in space, which are drawn towards the earth by its superior attraction at certain seasons of the year, especially in November, in which month showers of meteorolites have repeatedly fallen.

The picture gives us a vivid idea of what a shower of meteorolites would be, so far as appearance is concerned—a brilliant spectacle suddenly displaying itself in the air, as a shower of sky-rockets would do.

History tells us that such phenomena as meteors, or falling bodies in the air, are nothing new. A shower of stones fell on the Alban Mount, near Rome, 654 years before the Christian era. Another occurred B. C. 467, at Egospotami.



Quite a long list of showers of meteorolites, such as are here represented, could be extracted from the old chronicles of remarkable events. We read also that many stones of great weight have fallen at such times.

On November 17, 1492, a stone weighing two hundred pounds fell at Eusisheim, in Alsace.

In the British Museum large meteorolites are shown, and, as the general composition of these falling bodies is known, it will be interesting to give the analysis of one which fell in Wisconsin.

This meteorite was composed chiefly of iron, it being very nearly ninety per cent. of that metal, with about ten per cent. of nickel, and a trace of phosphorus.

Now, as these elements are known to exist in the air, it is reasonable to believe that under certain favorable conditions of the atmosphere, as, for instance, when electricity is in a very active state, these elements may be brought together.

Although large numbers of meteorolites fall upon the earth, masses of meteoric iron are rarely met with. The force with which they fall causes them to be buried up in the earth; or, if they fall upon hard

bodies, to be shattered into fragments. Such was the history of the Wisconsin meteorite. Sometimes masses of pyrite are found and mistaken for meteorites. Again, masses of fused sand, melted by the action of electricity, are found, some resembling pipes and stems of trees. These are sometimes called "thunderbolts," as the popular idea respecting them is that they are of electric origin. Some masses, when examined, are found to be sulphur and iron, and some quartz, fused into a glossy substance.

The true meteorites are distinguishable from such substances by chemical analysis.

It should be remembered, however, that if we are so fortunate as to see a brilliant coruscation, such as is here represented, we may not find any solid bodies, as they may be dissipated by passing through the atmosphere. Rapid motion through the air produces great heat; and, although the electrical forces may have brought together the elements of which meteoric masses are formed, sufficient heat may dissociate the same elements and burn them up in the atmosphere.

TEMPLES.

BY DANIEL TYLER.

(Continued.)

THE temple at St. George, which was illustrated in the last number, has thus far been of more practical value to the Saints than any other yet erected. This is another example of the progress of the Saints.

In the Kirtland Temple there was no baptismal font, nor were there any washings, except the washing of feet. No endowments were given there, either, except for the different quorums of the priesthood. The washing of the bodies was attended to in private houses, by quorums, the presidents and their counselors taking the lead. In the temple the washing of feet was attended to in the same manner, also the anointing with oil. The latter was done by pouring oil upon the head, after the manner of the ancient prophets when setting men apart to the office of king. The anointings were sealed by the presiding officers referred to.

In this those holding offices in the lesser priesthood were particularly favored and blessed, for they had not only Bishop Newel K. Whitney and counselors, of Kirtland, to bless them, but also Brother Edward Partridge, the first ordained Bishop in this last dispensation, and his counselors, thus having six instead of three holy men of God to place their hands upon their heads and seal great and glorious blessings, which have been fulfilling from that day to the present; at least, that has been the experience of the writer, who was one of them, and, in conversing with others, he finds it has been the same with them.

In the Nauvoo Temple a font was added, and baptisms for the dead and sealing, or marrying for time and all eternity, were attended to, as well as washing and anointing and blessing both men and women to become, through faithfulness, kings and priests, queens and priestesses to God, in the resurrection of the just. A few also received the higher ordinances of the priesthood.

In the Endowment House, in Salt Lake City, which was temporarily substituted for a temple, the same ordinances were attended to as in Nauvoo.

In the St. George Temple not only are all of the ordinances attended to that were in Nauvoo and Salt Lake City, but, in

addition, are anointings, ordinations, sealings, adoptions and endowments for the dead.

There is another remarkable feature with regard to those who officiate in the St. George Temple. Many of them, after beginning to officiate for the dead, and after releasing them from their prison of darkness, find others hovering around them and inquiring why they are neglected.

The most prominent of these up to the present time, so far as is known, were the signers of the Declaration of Independence, appealing to Elder Wilford Woodruff. They had fought and bled to establish the liberty we enjoy. Their arguments were irresistible, and they ceased not their importunities until the work was done for them.

Many others have had the visitations of ancestors, and received the names of some, of whom they had never heard.

To the world these things are foolishness, and the religious people of the world have gone so far from God that they would set them down as blasphemy; but the Saints know they are the truths of heaven, and they rejoice with joy unspeakable. They know that through obedience to these things the hearts of parents and children, ancestors and descendants, are turned to each other. Thus the curse of the living and the dead being cut off together, may be escaped from, and an eternal reunion between them may be secured.

(To be Continued.)

Letters From The Boys.

SALT LAKE CITY.

August 15, 1880.

Mrs. Hannah T. King.

DEAR FRIEND:—I have read your very instructive letters addressed to the boys, and being interested in the same is my only excuse for writing to a lady with whom I have never formed an acquaintance. In your kind and affectionate letter of July 15th, you kindly invited us to continue writing, and suggest any subject we might wish to write upon. I would propose a series of letters on etiquette. As your query might be, "where shall I begin, to please the boys?" I would suggest that your first letter treat upon the deportment of young gentlemen in the presence of ladies in the ball room, the promenade, or, in short, in private or in public, at home or abroad, as I consider this subject of vital importance to the youth of Zion.

Hoping you will continue your correspondence to the boys,
I am yours truly,
C. W. H.

HOYTSVILLE, SUMMIT Co.,

August 11, 1880.

Mrs. Hannah T. King.

DEAR SISTER:—It is with feelings of gratitude that I have the privilege of writing to you as a brother in the gospel, though I feel my weakness very much in making the attempt. I know we shall be benefitted if we continue to correspond through this well-named paper, the JUVENILE INSTRUCTOR.

I was well paid by reading the letters from several of the boys, and the answers you made in return, for it gave me feelings of joy, and with these feelings I now attempt to write.

You asked this question in one of your letters: "Shall we take up some particular subject, or write as the spirit dictates?" I, for one, would prefer the latter; but either way there is room to gather knowledge, and become more fit instruments for laboring in the Lord's vineyard. I know that we shall have a work to perform, either at home or abroad; therefore it is necessary for us to choose some way for gaining knowledge.

It is my earnest desire that this paper may increase in circulation, and that both old and young may have the privilege of reading its truths.

From your young brother in the gospel,
C. W.

HOOVER CITY,
August 15th, 1880.

Mrs. Hannah T. King,

DEAR FRIEND:—Seeing you were so kind in answering us in the JUVENILE INSTRUCTOR, it gave me courage to try and write another letter. I was very thankful for the kind advice you gave, and I will try to profit by the same. Writing, as well as speaking, is very good exercise for the mind.

Could I have my desire, I would say, let some subject be chosen, either by yourself or the boys that choose to write. For my part, I would choose the subject from the history of the Church, or the principles of the gospel. I think they would both be good subjects for the young men to improve their minds upon.

I have always taken great delight in reading the history of the Church, especially of the prophet, Joseph Smith. I know he was a true prophet of God, as much as any prophet that has been upon the earth. He was the man destined by God, to be the means of ushering in the dispensation of the fullness of times, when all things should be brought into one; but the people, with a few exceptions, would not receive him nor the message he bore. Had this people and nation received his message, it would have been their salvation; but they chose rather to disobey, and they will have to abide the consequences.

The prophet and the people that received his message, were abused and treated cruelly by those that professed to be Christians. It has been so in all ages of the world; it will be so while Satan has any power over the hearts of the children of men. This country (according to the reading of the Book of Mormon) is the promised land, where freedom and liberty are to be found. The people or nation that dwell upon this continent must serve the Lord, or they will be cut off from the face of the land, when they get fully ripe in iniquity.

Have the Saints had any peace since the day that the Church was organized? They have been driven from city to city, plundered, and many of them slain by cruel mobs; and finally they were driven from the so-called civilization of the nineteenth century into the wilderness, to perish, as their enemies hoped. They have indeed been a people "scattered and peeled" from the beginning; but the hand of God has been over them for good. His Spirit rested upon their leader, Brigham Young, who led them to a place of safety where they could worship God according to the dictates of their own consciences.

Fearing I will weary your patience, I will conclude, praying God to bless you in all your efforts for the instruction of the young.

Your brother in the gospel,
E. W. C.

LETTER TO THE BOYS.

SALT LAKE CITY,
August 23rd, 1880.

DEAR BOYS:

I have received three letters from you since our last communication; and here let me say, study to concentrate your ideas till they reach a focus, and then study to condense your language, so that you may arrive at the grand art of saying *multum in parvo*, that is, much in a small compass. Time is precious, and printing is expensive, and hence the necessity of brevity, which is desirable in everything. Again, put your names in full to me. If you do not wish them published, say so, and they will be withheld.

Well, now, E. W. C. thinks he would like subjects from the history of the Church. That, of course, is a good study, and remarks upon the same would be edifying and suggestive. The Church history, in one sense, cannot be called history; it is a subject of to-day—this age, at least—and every Sunday school child is acquainted with it more or less; therefore, I would suggest that E. W. C. give us a few of his ideas upon portions of this history.

Another young gentleman (for I think from the tone of the letters I received I ought to drop my favorite term of "boys" to them) asks for my views on the "deportment of young gentlemen in the presence of ladies in the ball room or promenade, in private and in public." All this cannot be answered in one brief letter, but I will commence with a few hints, which to the wise will be sufficient, at present. Perhaps hereafter I may elaborate the subject, for the questions give food for thought.

We will begin at the beginning. We will suppose you make a visit to a party of ladies. There is nothing shows the training of a person more than entering and leaving a room. You enter and bow to the general assembly, then quietly make your way to the lady of the house, or the one who entertains, whoever she may be. It is troublesome and not etiquette to shake hands all around. Some dear and intimate friends may probably rush forward and seize your hand. Present yours calmly and agreeably, but not boisterously, even if the lady assumes that tone. Be seated as soon as possible, that the sensation may cease. Address your nearest neighbor; even though she be "grandma," you may find her very interesting, and she will help to set you at your ease. Self-possession is a jewel. After a short time you will feel "at home."

Should this be a ball room, you will, of course, have your partner. And here I must speak of waltzing. The waltz, when done artistically, is an elegant dance. As done in our ball rooms, it is an offense to common modesty and every feeling of delicacy and refinement; therefore, our authorities have very justly put it down—and there let it lie through this probation at any rate.

In the promenade, gentlemanly deportment is all that is necessary; "at home or abroad" ever maintain the same. Never have company manners. In your own circle at home ever maintain the same decorum that you do in public. Be kind and polite to all; even in your fun be "merry and wise," then you are always ready for company. I feel just as you do: that this subject is of "importance to the youth of Zion."

E. W. writes kind and gentlemanly. Whenever we write we should pray the Spirit of God to dictate us. Everything we do should be our religion; then, whether we write on gospel principles, on manners, or even in our merry moments, we should be under the light of His countenance, and all will be well.

Certainly, we should gain knowledge, as the honey-bee gathers honey, from every source that lies around us. Observation should be with us everywhere, which will daily make for us a text book.

I shall at some future time elaborate on the subjects mentioned by C. W., for they deserve mature consideration, and will not be forgotten by me.

Now, my young friends, continue this correspondence; elaborate it; study to make your letters a text-book to your associates; pray for the Spirit of God to enlighten and fertilize your minds, and you will not fail.

Your

A REMINISCENCE.

BY W. C. S.

(Continued.)

I SUFFERED much pain at times with the sores that covered my right side, from my face all the way down to my ankle; but, strange to say, the swelling on my knee, which would increase after each day's travel, so that I could scarcely walk across the lodge, would go down when we had occasion to travel, so that I could walk from one camping place to the next.

Some of my readers may think I imagined this to be the case, but it was no imagination of mine, for this continued for several weeks just as I have stated.

After remaining a few days in camp, I was one mass of boils, from the size of a pea to that of a small marble, and so close together that they touched each other. At times I suffered a great deal of pain, and at other times I suffered with itching, which was terrible. This was when the sores were partially healed, and the surface became hard; and while in this state I often, on a fine day, would go where I could not be seen, get on the sunny side of a hill, strip off my clothes, and, with a flat stick, scrape my sores.

I had read of Job scraping his boils with a potsherd, and pitied him; but if he took as much comfort as I did in scraping mine, he had no need of pity; for to me it was a great pleasure to get rid of the itching, and the scraping tended to relieve me in this respect. The boils, however, would only remain healed about a week, when they would begin to swell for a few days, giving much pain, and then break out again, which caused me to feel faint and weak. My garments would become in a most shocking state with the discharge of these sores, and it was with a great deal of difficulty that I managed to wash them, which I did in lye water. Not having any soap, I would boil some ashes in a large kettle, drain the lye from it into a large tin pan, and put the garments into this to soak awhile. After this I would get some snow and make up a number of small balls, which I would lay beside me while I did the washing. The odor arising from the garments was so bad that it made me sick, and whenever I felt like fainting, I would take a few mouthfuls of the snow, and bathe my face with it, which would revive me, so that I could continue my washing.

Notwithstanding this affliction I felt blessed of the Lord, and was not disengaged. A short distance from the village there was a large patch of plum bush, about two acres in area, with deer tracks through it, and a large space clear of brush in the center. This I chose for my prayer room during my stay there. I asked the Lord to bless and sanctify it for this purpose, which I feel assured He did. I used to go there three times a day for prayer, and I felt many times, when praying, that the Lord was there.

This was about the last of November; the weather was very cold, and there was some snow on the ground.

It was a busy time for the women, who were all engaged in drying meat, and dressing robes and skins for sale. We had killed up to date, 1500 buffaloes, besides other game.

It takes from two to three days to dress a robe. In the first place, they scrape it on the flesh side until it becomes thin, then they soak some of the buffalo's brains in warm water, and put this liquor on the flesh side until it will not retain any more. The brain of an animal is sufficient to dress its skin or robe, and sometimes more than sufficient. After the

robe or skin has become well soaked through with the brain liquor, it is stretched tight upon sticks, with the skin side to the sun, if the weather be fine, and if cloudy, a fire is made to dry it. While the drying process is going on, the party dressing it rubs it on the flesh side with a piece of sandstone, about the size of a brick. This is continued until it is perfectly dry and soft. All robes and skins are dressed in this manner except small skins, which are rubbed with the hands.

On a fine day, I have seen as many as 70 squaws at work at one time, dressing robes. These robes and skins are their harvest, as much as a good crop of grain is to the farmer; as they sell all they do not need to traders, who are licensed to purchase from the Indians by the government. A good robe is worth about two dollars in cloth, ammunition, coffee, sugar, salt, etc. Sometimes the Indians will give three or four robes, or even more, for a blanket, which is thought to be much better to wear around them than a buffalo robe. The Indians who can afford to wear a blanket, consider themselves much better dressed than their fellows.

The lodges are all made of buffalo skins; it takes from five to eighteen skins, according to the size, to make one lodge. These are all made by the squaws. During our lengthy stay at the place last mentioned, the weather was very cold and stormy, and the feed for our horses was very poor; but there was considerable cottonwood timber growing on the banks of the river, and a good many of the young trees were cut, and the under bark used to feed the horses. They were very fond of it, and I was informed by the Indians that this bark, during the winter months or before the buds burst in spring, was nearly as good for them as corn.

I may here mention that I remember testing the value of this bark as food, myself, during our return journey. We had no meat for three days, except one deer, which was killed when we were a few miles from our meat caches. We had hoped to find game on our journey, but finding none, we were compelled to go without. The third day I felt very faint, and it struck me that if the under bark of the cottonwood tree would feed horses and they could live on it, that it might also serve to stay my hunger. I got some young branches, and scraped off a lot of the bark, cutting it fine. I then asked the Lord to bless and sanctify it to my use. I took a mouthful, and, after chewing it for some time, swallowed the juice. I was about to swallow the bark, also, when it was suggested to me not to do so, that if I did it would clog my system, but that the juice would not. I therefore merely chewed the bark, and swallowed a few mouthfuls of the juice, from which I found relief. For this, and the suggestion not to swallow the bark, I thanked my Heavenly Father.

When the deer was killed upon this journey, it was cut up into small pieces, and distributed to as many as it would supply.

Soon after this, I was invited to eat at the lodge of a young chief and his wife. As soon as I reached the lodge, a piece of this deer was handed to me, about the size of one's hand. This was broiled, and intended for me alone. I knew they both had been without meat as long as I had, and I did not think they had partaken of bark juice as I had, just before.

I therefore cut a small piece off for myself, and asked them to eat the remainder.

The chief said: "No! Indian eat once in three days—good! If not, can buckle up his belt tighter (which he did); but white man, or *Mo'na Tonger* needs to eat three times a day."

Neither he nor his wife would take it, so I ate it.

(To be Continued.)

ELDER STANDING'S MONUMENT.

ON the 17th of August a handsome and substantial monument was erected over the grave of the late Elder Joseph Standing.

The idea of erecting a monument to mark the grave and commemorate the death of the martyr was conceived some months since, and voluntary donations for the purpose were taken up among the various Improvement Associations of the Salt Lake Stake of Zion. The contributions were restricted to twenty-five cents from each person, that all who wished to do so might have the privilege of aiding in so laudable an object. Sufficient has not yet been collected to defray the entire cost of the monument, but it is expected that it will be soon.

The contract for building it was awarded to Watson Bros., of this City, who also designed the structure, and the appearance of the work when finished reflects great credit upon them as designers and sculptors. In point of design it certainly excels all other monuments in the cemetery.

It is twelve feet in height, and is composed of Italian and American marble, with the exception of the first and second base stones, which are of Temple granite.

The inscription first seen, as the monument is approached from the south, reads as follows:

MARTYRED

For the testimony of Jesus, while with Elder Rudger Clawson (through whose heroism the body was afterwards rescued), July 21, 1859, near Varnell Station, Whitfield Co., Ga., by an armed mob of twelve men, namely: David D. Nations, Joseph N. Nations, A. S. Smith, David Smith, Benj. Clark, Wm. Nations, Andrew Bradley, Jas. Faust, Hugh Blair, Joseph Nations, Jefferson Hunter, Mack McClure.

On the base beneath this inscription the name of the martyr, JOSEPH STANDING, appears, in large gilt letters,

The tablet facing the west reads:

IN MEMORIAM.

Joseph Standing, son of James and Mary Standing, born Oct. 5, 1851, in Salt Lake City, U. T.

The base stone beneath this tablet is inscribed as follows:

ERECTED BY THE M. I. A. OF SALT LAKE STAKE, 1880.

The north tablet contains the following lines, composed by Bishop O. F. Whitney:

Beneath this stone, by friendship's hand is lain
The martyred form of one untimely slain,
A servant of the Lord, whose works revealed
The love of truth for which his doom was sealed.

Where foes beset—when but a single friend
Stood true, nor shunned his comrade's cruel end—
Deep in the shades of ill-starred Georgia's wood,
Fair freedom's soil was crimsoned with his blood.

Our brother rests beneath his native sod,
His murderers are in the hands of God.
Weep, weep for them, not him whose silent dust
Here waits the resurrection of the just.

The east tablet reads as follows:

HIS MURDERERS

Were indicted and two of them tried, the first upon a charge of murder and the other for riot. Through bigotry and prejudice both were acquitted. Evidence of guilt was not lacking, but, as the assassins boasted, "There is no law in Georgia for the Mormons."

Before the monument was erected a cavity was made in the top of the solid block of marble which contains the inscriptions. In this was placed a galvanized iron box filled with newspapers containing accounts of his murder, funeral, etc., and a record in manuscript of the building of the monument, etc. The capstone covering this was cemented down so as to exclude air and moisture, that the records might be preserved for the benefit of future generations into whose hands they may chance to fall.

The monument is to be surrounded by a neat iron fence which is now being made by Wm. J. Silver, machinist, of this city.

The total cost of the monument, including the iron fence, (and exclusive of the large granite base, which was donated by the Trustee-in-Trust), is \$600.00.

FOOD AND MORALS.

IT is generally conceded that beer is brutalizing, wine impasses, whisky infuriates, and eventually weakens the powers of the mind. There are few intelligent people who doubt that these poisons undermine and destroy the moral natures of those who use them. Many will also admit that the use of tobacco blunts the finer sensibilities of the mind. Certainly no one can use the weed without feeling a sense of selfishness, in making himself disagreeable to all the refined who may chance to be forced into his company.

It is not so generally believed—what we hold to be true—that tea, coffee and condiments also have an injurious effect upon the moral nature. But confirmed tea and coffee drinkers are almost always nervous and peevish, especially if they have highly wrought nervous organizations. Coffee drinking seems to develop in this class of women a passion of acting the part of a persecuted saint, which is often little less than a mania. Tea drinking causes sick headaches, dyspepsia, melancholy, and even insanity. Pepper, cinnamon, cloves and salt derange the digestion by inflaming the stomach, while sugar, butter and fats clog the liver, in either case causing melancholy, peevishness, debility, and many other mental and physical troubles that make life unbearable to the patient, and to those with whom he associates.

These condiments are almost universally used in great quantities, and it may be questioned whether they do not aggregate more misery, mental and physical, than alcoholic stimulants, which are not so universally used. It is astonishing to see how few are willing to live simply in regard to diet; and, by simply, we mean living upon what is food, without the addition of excitants, which do not serve the purpose of food in any sense. The question is as pertinent now as when it was first propounded: "Wherefore do we spend money for that which is not bread?" Why do people waste the best part of their lives and estate upon habits that tend only toward mental, moral and physical disease and death?—*Laws of Health.*

THE laws of nature are just, but terrible. There is no weak mercy in them. Cause and consequence are inseparable and inevitable. The elements have no forewarning. The fire burns, the water drowns, the air consumes, the earth buries. And perhaps it would be well for our race if the punishment of crimes against the laws of man were as inevitable as the punishment of crimes against the laws of nature—were man as unerring in his judgments as nature.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, SEPTEMBER 1, 1880.

EDITORIAL THOUGHTS.



ITTLE readers of the JUVENILE INSTRUCTOR, who are your companions? A child, "like a man," can always be known by the company he keeps. If we know who a man's associates are we can never fail to tell what sort of a person he is. There is an old adage, which is very true, that "Birds of a feather flock together."

Another adage is, "A man is known by the company he keeps." The experience of the world has proved this to be true. Men associate with people who are of the same spirit and of the same tastes as themselves.

This is a general rule. There may, however, be exceptions, but if a man continues to keep the company of a certain class of people he must inevitably become like them in his tastes and spirit. Sometimes a pure-minded, well-disposed, simple and guileless person may fall into the society of bad people, and, because of his inexperience, he may be led astray by bad associations before he is fully aware of his danger; but even then he must yield to their influence and to the spirit which actuates them, or he would not be thus misled.

We hope our dear readers will be always exceedingly careful in selecting their companions. It is of the utmost importance that you keep good company. Seek the society of those who are better than yourselves, whose hopes and aims are, at least, as high as your own. Boys should seek the society of virtuous, chaste, truthful and honest boys. Girls should seek the society of pure-minded, innocent and sweet-dispositioned girls. Both boys and girls should be especially careful to select for their companions those who love the truth and who reverence holy things and have faith in the gospel. One of the most dangerous things for boys or girls, while they are growing up, is, to have for associates vulgar, unchaste, or lewd persons. The very conversation of such carries evil with it, and we would rather have a child of ours exposed to the most malignant disease than to be thrown for any length of time in the company of such persons. Their conversation is low and debasing, and arouses the worst propensities in human nature, and, if continued, will have the effect of destroying purity and chastity in those who associate with them.

There are some people who seem to take delight in vulgar and low conversation. Such should be shunned as one would shun the plague. We have known more than one in our life who has been led astray by such companionship. One person of this description, thrown in the company of a number of innocent, unsuspecting boys or girls, will do an amount of injury almost past belief. It is like introducing a diseased sheep into a flock. It soon poisons with disease all the rest; and this moral poison which a bad person scatters is as destructive to purity and to good principles as the leprosy is to the body. We say, therefore, they should be shunned as lepers are shunned.

A youth of our acquaintance, who was full of faith in the gospel, and had never had a doubt respecting its truth, was thrown into the company of some men who had formerly been members of the Church in the early days of its organization. They were familiar with its early history, but had lost the faith and their connection with the Church. This young man was traveling in their company upon the plains, and could not very well avoid their society. One of these was the nephew of an apostle; the other had been ordained a Seventy on the cornerstone of the temple at Far West. These both took a fancy to this young man and sought his society. They could tell him many things which were of interest to him connected with the history of the Church and the prominent members of it. After a while they began to talk against religion. They professed to be infidels, and before long they urged him to read Paine's "Age of Reason," which one of them had—a work which no young person should read unless he can have its false statements explained by an older person. Up to this time nothing had been said by these men to shock him or to awaken him to a sense of his danger; but when he read the "Age of Reason," and doubt began to assail him, he threw the book down. He would read it no more. He clearly saw that the spirit of unbelief filled every line of the book, and that if he accepted what it said he would lose his faith. The danger of his position was plainly shown to him, and from that moment he ceased to have any intimacy with these men. Had he continued to listen to them, and to read such works as they gave him, they would have destroyed his faith.

This is a result of frequent occurrence. Latter-day Saints associate with unbelievers. They allow their children to become companions of those who are opposed to the gospel. How sad the result! How many young people have had their faith destroyed by such companionship! How many men and women of this Church can trace their loss of faith to mixing in such society.

We have no right to go on to the devil's ground. Whenever we do so we expose ourselves to temptation. We are liable to be overcome. We are required to stand in holy places. We are gathered out from Babylon. The purpose of the Lord is to separate us from the wicked, and from the unbeliever. If they choose to come to us they have the privilege of doing so; but we are not compelled to take them into our houses nor to make them our companions.

Children, we again repeat: Be careful about your associates. Choose those who have faith, who can set you a good example, and whose conduct is such that you can with pleasure admire and imitate it.

TRUTHFULNESS.—Never speak anything for a truth which you know or believe to be false. Lying is a great sin against God, who gave us a tongue to speak the truth and not falsehood. It is a great offence against humanity itself, for where there is no regard for truth there can be no safe society between man and man. And it is an injury to the speaker; for besides the disgrace it brings upon him, it occasions so much baseness of mind that he can scarcely tell truth or avoid lying, even when he has no color of necessity for it; and in time, he comes to such a pass that, as other people cannot believe he speaks the truth, so he himself scarcely knows when he tells a falsehood.—*Sir Matthew Hale.*

It is the first distemper of learning when men study words, and not matter.—*Bacon.*

Scripture Stories.

BY BETH.

BENJAMIN CAPTURED.

THERE is much that is very affecting in that part of the story of Joseph and his brethren relating to Benjamin being

able to justify him in arresting them and causing them to return to Egypt, that he might ascertain whether adversity had sufficiently humbled them and caused them to increase in love towards each other as brethren.

Joseph had been very badly treated by them by reason of their petty jealousies, and he felt anxious to know, without doubt, whether those feelings existed towards his brother Benjamin.

When we read the narrative we cannot but be struck with the admirable qualities of Judah, not only proving him to be



taken captive by the servants of Pharaoh for having the cup of Joseph in his sack. There is no doubt that Joseph had a laudable motive for causing the money that had been paid for the wheat to be placed in the sacks, and the cup in the sack of Benjamin. It could not have been to gratify a feeling of revenge, for he loved his brethren. It may have been prob-

an affectionate son, to cling through the most trying circumstances to his aged father, the patriarch Jacob, but generous and just to his brethren.

The scene here represented gives us an idea of the consternation into which the family of Jacob were suddenly thrown by the discovery of the silver cup of Joseph in the sack of

Benjamin. We can imagine the brethren traveling homeward to their father, congratulating themselves on their success, when they were overtaken by the camels of Pharaoh, and charged with theft.

At that time Joseph was not known to them as their brother. They only knew him as the lord of Egypt, next to Pharaoh in rank, and equal to him in authority. To realize the situation this must be taken into consideration. With Joseph, the stern ruler, the power of life and death, liberty or slavery, was intrusted, as supreme governor.

But for the famine they would not have visited Egypt at all. They well knew the inflexible character of the man who held their destinies in his hand. When they were urged to go again into Egypt, Judah told his father the kind of man they had to deal with in the character of Joseph. We read in the forty-third chapter of Genesis that it was stern necessity that compelled Jacob to let them take away his favorite son, Benjamin, to Egypt.

The story is truly pathetic. The aged patriarch had lost Joseph and had only Benjamin left, as a pledge of his affection for Rachel.

Reluctantly, and with forebodings of evil, he let the lad go. "Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

In this history we have a fine lesson taught us of the dealings of God with the children of men. Jacob was heir to the promises made to Abraham and Isaac, he was gifted with immense faith, and realized that the purposes of God would be accomplished, although the methods by which things were to be brought about were not always understood by him. He knew the value of children. He well understood the blessings resulting from the raising up of a righteous posterity on the earth. Therefore, to lose Joseph appeared to him an irreparable loss, as a branch of his family would then appear to be lost forever.

Now to lose Benjamin, was apparently to make his wife Rachel childless, and to cut her off from that measure of happiness that resulted to women in patriarchal times from being the mother of men and heads of families in Israel.

Joseph appears to have more clearly seen the hand of Providence in the various vicissitudes he passed through. He had learned to realize that "all things shall work together for good to those who love the Lord."

In the seventh and eighth verses of the forty-fifth chapter of Genesis we get an insight into the true character of Joseph. Although his brethren had treated him so unjustly and cruelly, we see that he fully realized that God had been working out the salvation of his entire family, by permitting him to be sold into Egypt.

Young men of Israel, read this simple but affecting narrative of the doings of deity among the human family. Let the daughters of Israel rejoice that the patriarchal order of marriage is again restored to the earth. Ancient Israel is but a type of what modern Israel shall become. Women, and men too, shall yet learn that children full of faith in God are the greatest of earth's blessings; and when that day comes the lives of offspring will be preserved instead of being destroyed as they are now by wicked practices.

Much has been said in the JUVENILE INSTRUCTOR about Joseph who was sold into Egypt, but the theme is ever fresh and pleasing to contemplate.

We all know how the story ended. Joseph made himself known to his brethren. Justice was tempered with mercy. The great love that dwelt in his large heart was made manifest. And if the brethren could not forgive themselves for their evil deeds towards their noble brother, they could not fail to love him in return for his forgiveness, reproof and benevolence.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

SOON after the mob fled Dr. Richards came to Elder Taylor and informed him that they had run away, and at the same time informed him that Joseph was assuredly dead. He had only been aware of Joseph's fate, from an exclamation of Dr. Richards: "Is it possible that they have killed Brother Hyrum and Joseph! It cannot surely be, and yet I saw them shoot them!"

What the feelings of these noble men must have been under these circumstances can better be imagined than described! Elder Taylor writes that he felt a deadly, lonely, sickening sensation at the news; it seems as though there was an open void in the great field of human existence to him, a dark, gloomy chasm in the kingdom, and that they were indeed left alone. He says, "O! how lonely was that feeling! How barren and desolate!" He thought "why must the good perish and the virtuous be destroyed? Why must God's nobility, the salt of the earth, the most exalted of the human family, the most perfect types of excellency, fall victims to the cruel, fiendish hate of incarnate devils?"

After it was ascertained that the mob had fled, he was taken from the cell to the head of the stairs and laid there. Soon a number of persons came around, among whom was a physician. He took a penknife from his pocket and made an incision in Elder Taylor's left hand, for the purpose of extracting the ball therefrom. He also got a pair of carpenter's compasses and made use of them to pry out the ball. After sawing for some time with his dull penknife and prying with the compasses he succeeded in extracting the ball, weighing about half an ounce. He remarked to a gentleman present that Elder Taylor had nerves like the devil to stand what he did.

Elder Richards sent a communication that evening to Nauvoo, addressed to Governor Ford, General Dunham, General Markham, and Emma Smith, Joseph's wife, informing them of the fatal occurrence, and also that the citizens were afraid of being attacked; but that he had given them assurances that they should not be. A postscript was added to Elder Richards' communication, which was sent by Elder John Taylor. This note reached Nauvoo a little after sundown.

The governor arrived at Carthage from Nauvoo, about midnight, and another letter was written by Brother Richards, and signed by himself, John Taylor and Samuel H. Smith, and addressed to Mrs. Emma Smith and Major General Dunham, saying to all the citizens of Nauvoo: "Be still and know that God reigns; do not rush out of the city; do not rush to Carthage!" The letter also informed them that the people of the country were greatly excited, and feared the

"Mormons" would come out and take vengeance. Dr. Richards said that he had pledged his word that the "Mormons" would stay at home.

Elder Taylor lay in his wounded condition till near midnight, before the doctor could get any help or refreshments for him, nearly all the inhabitants of Carthage having fled in terror.

While the events which we have been narrating were transpiring at Carthage, Governor Ford was at Nauvoo. As we have informed you he left Carthage that morning (the 27th) to go there, notwithstanding he had been told, both before leaving and while on the road, that it was the intention of the mob to attack the jail and kill the prisoners. After reaching Nauvoo, the people were called together, and he made an address to them. It was one of the most infamous and insulting speeches ever delivered by a man in his position to a free people, and created considerable feeling among those who listened to it. Among other things he said:

"A great crime has been done by destroying the *Expositor* press and placing the city under martial law, and a *severe atonement must be made*, so prepare your minds for the emergency. Another cause of excitement is the fact of your having so many firearms; the public are afraid that you are going to use them against the government. I know there is a great prejudice against you on account of your peculiar religion, but you ought to be praying Saints, not military Saints. Depend upon it, a little more misbehavior from the citizens, and the torch, which is now already lighted, will be applied; the city may be reduced to ashes, and extermination would inevitably follow; and it gave me great pain to think that there was danger of so many innocent women and children being exterminated. If anything of a serious character should befall the lives or property of the persons who are prosecuting your leaders, you will be held responsible."

While speaking he stood upon the unfinished frame of a building, on the corner below Joseph's mansion—on the same spot from which Joseph, not long before, had delivered his last address to the Saints. A few of his men stood beside him. While he was speaking there was a concussion heard, as though it might be the faint sound of thunder from afar, and one of those who stood beside him heard it, looked around with some anxiety and said something to Ford, who soon finished his remarks. After he descended to the ground, he ordered his troops to get ready to return to Carthage. He was in haste to get away from Nauvoo, and the anxiety which he displayed excited comment at the time, though none, probably, suspected the true cause of his hurry. The writer was then a boy. He plainly heard the sound of which mention has been made, and looked around the cloudless sky to see whence it proceeded. It was about the time that the dreadful tragedy was being enacted at Carthage, and as a canon was fired by the mob, on the road between Carthage and Warsaw, as a signal that the bloody deed had been accomplished; it was thought that the sound was the faint report of that signal. After the meeting Governor Ford and one of his companions walked up Water Street in the direction of Joseph's store, behind which they went and held an animated conversation. Here they probably discussed the events which they had reason to believe had taken place at Carthage; for the writer is firmly of the opinion, from the impressions their conduct made upon him at the time, that they knew or fully believed that the massacre had been accomplished. Their conversation ended, they walked quickly back to the Mansion, mounted their horses and rode off.

A few miles outside of Nauvoo the governor and his party met two messengers, Brothers George D. Grant and David Bettisworth, hastening to Nauvoo with the sad news of the

murder of Joseph and Hyrum, and the shooting of Elder Taylor. The governor would not let them proceed, but took them back with him to Brother Grant's house, one and a half miles east of Carthage. This he did to prevent their carrying the news, that he and the people of Carthage might have time to get out of harm's way, and to remove the County records and public documents from that town. After he reached Carthage, and had had an interview with Dr. Richards, he went to the public square and advised all who were present to disperse. He expected, he said, the "Mormons" would be so exasperated that they would come and burn the town. He set them the example himself, which they were not slow to follow, by riding on as hard as he could in the direction of Quincy. He left Nauvoo about half past six in the evening, having rode there from Carthage in the morning; but he did not consider himself far enough from Nauvoo to take any rest until nearly fifty miles lay between himself and that city! Then he thought he might refresh himself a little; but he lost no more time than absolutely necessary and pushed hastily on to his home.

(To be Continued.)

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

IN the beginning of the ninety-second year of the reign of the judges—the year in which Christ was born—greater wonders than before began to appear in fulfillment of the predictions of the prophets. Some of the people said the time had passed for the words of Samuel, the Lamanite prophet, to be fulfilled, and made light of those who believed on them. These things created considerable excitement in the land.

The believers watched very anxiously for the time when two days and a night should be continuously light like one day.

The wicked set a day upon which to kill the believers if the sign did not appear. Nephi was very sorrowful on account of this manifestation of wickedness, and prayed mightily to the Lord in behalf of the righteous, who were threatened with destruction. The voice of the Lord came to him and bade him be comforted, for that night the sign should appear, and on the morrow the Lord would be born into the world.

That evening, at sundown, the people were astonished that darkness did not come on as usual. Many who had been unbelievers in the predictions of the prophets fell to the earth as though they were dead, for they knew that their plans for the destruction of the righteous were a failure.

This sign was manifest to all the people, both in the north and south countries, and from the east to the west sea, and they were seized with astonishment and fear. On the following day the sun rose as usual, and they knew that it was the day the Lord should be born. The new star (doubtless the same that is called the star of Bethlehem, in the New Testament) appeared.

Through the effect of these signs and wonders, and the preaching of Nephi and others, the greater part of the people were baptized.

The following year the Gadianton robbers again began to come out of their hiding places in the mountains, on plundering expeditions, in which many people were killed. They increased rapidly on account of the many additions to their numbers from both Nephites and Lamanites. Many children

of the latter, as they grew up, joined them, and a great change began to take place among those Lamanites who had long clung with great tenacity to their faith in the gospel.

Up to the close of the ninth year after the birth of our Savior, the power of the Gadianton robbers had continued to increase, and the people generally had become more corrupt and wicked. With this year closed the first century after the death of King Mosiah, who first established a republican form of government among the Nephites. At the close of it they commenced reckoning their time from the birth of Christ.

Nephi, the father of the Nephis who now had charge of the sacred records, who had disappeared nine years before, had not been heard of up to this time.

In A. D. 13, the operations of the Gadianton robbers became very extensive. They plundered cities and spread death and desolation through the land. The necessity of self-preservation compelled the Nephites and Lamanites to combine their efforts for self-defense, and they became one people. The curse was taken off the latter and they became white like the former.

In the fourteenth year the war with the robbers became very oppressive, but they were compelled to retreat to their hiding places. The following year they attacked the Nephites again, and, on account of their internal dissensions, gained so many advantages over them that they were on the verge of destruction.

In A. D. 16, Lachoneus, the governor of the land, received an epistle from Giddianhi, the leader of the Gadianton robbers, in which he expressed much sympathy for the sufferings of the Nephites, and spoke in flattering terms of their courage and fortitude in defending their liberties and country. He recommended them, in order to save themselves from total destruction, to give up their lands and possessions to his people, learn their secret works and become one with them—not slaves, but brethren and partners of their substance. If these conditions were not accepted he declared with an oath that, in a month from the following day, he would order his armies to attack them, and carry on a war of extermination.

Lachoneus was astonished at the boldness of Giddianhi in demanding the lands of the Nephites, and at his dishonesty in asserting that his people were the injured party in the contest; but, being brave and just, he was not frightened. He immediately commenced the most vigorous measures for defense. He sent a proclamation to all the people to gather, with their wives and children and movable property, to one place, where they could fortify strongly and be guarded by their armies night and day. In thus greatly increasing their capabilities of self-defense, they lessened the advantages of the Lamanites in their superior numbers. Lachoneus more efficiently organized the Nephite armies by appointing chief officers over the various divisions. Gidgiddoni was appointed commander-in-chief.

It was the custom among the Nephites, except in times of wickedness, to appoint their rulers and generals from their prophets. This custom was honored in the appointment of Gidgiddoni, for he was a great prophet, and was also chief judge.

The chief of the Gadianton robbers did not find it expedient to attack the Nephites a month after sending his threatening epistle. Their movements evidently disconcerted him. Their concentration was not consummated until the end of the seventeenth year.

It was now seventy years since the Nephites commenced emigrating from Zarabanda to the north country, and they

were spread over the land from the east sea, and as far north as the chain of great lakes, now forming a part of the boundary between the United States and the Canadas. It would require some time to send a proclamation over so extensive a country and organize some system of gathering in which the means of defense against bands of robbers was an essential element. The robbers were doubtless more or less scattered over this extensive country as well as the Nephites. It is probable they generally raided in small parties, at times concentrating in considerable numbers for self-defense, or for the accomplishment of some marauding scheme of considerable importance.

The lands of Zarabanda and Bountiful were designated as the place of gathering for the Nephites. There they fortified themselves in one body, and turned their attention to manufacturing all kinds of offensive and defensive armor, and diligently prepared for the gathering storm of war.

(To be continued.)

A DIALOGUE, Between Father and Son.

SON.—It seems to me that the great meaning of the Fourth and the Twenty-Fourth of July is liberty, and that liberty to do that which is right is the thing we should rejoice over in our celebrations of those days.

FATHER.—Just so. There is no liberty but liberty to do right, for anything more or less than that cometh of evil, and results in injustice to somebody, and in many evils of various kinds.

S.—People should not want liberty to do anything that is not right.

F.—They should not, but many people do, and they contend for it bitterly. The colonists, or revolutionary fathers as they are often called, of this country, contended with Great Britain expressly for the privilege of self-government, that is, the privilege of having a voice in making the laws by which they were to be governed. This is civil or political liberty, and with it the colonists associated the idea of religious liberty, which is liberty to worship God according to the dictates of individual conscience. Consequently, when the colonists resolved to form an independent government for themselves, they adopted a Constitution allowing such liberty, and even that Constitution, good as it was, did not satisfy the desires of some distinguished colonists. They thought it was not free enough, and some amendments were adopted to improve it in that and other particulars. These amendments now form part of the Constitution, being of equal authority with it as the supreme law of the land throughout the United States.

S.—This ought to be a happy country.

F.—Yes, and so it is to some extent; yet not so happy as it might be, and would be if the people observed more carefully and conscientiously the principles of freedom on which the government was founded.

S.—I wish they would.

F.—So do I. The Declaration of Independence says that all men are created equal; that all have inalienable right to life, liberty, and the pursuit of happiness; that the just powers of human governments are those which are derived from the consent of the governed; and that it is the right of the people to alter or abolish a government which does not secure these rights to its people. The Constitution of the United States says that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. Yet Congress has made such a law, and the right of the people to consent to the laws to which they are held subject has been and is still denied.

S.—That is very inconsistent.

F.—Yes, it is; but men are very often inconsistent beings. They claim and proclaim liberty, but it is for themselves rather

than for their neighbors. I do not say this of all men, but of some; and I might justly say it of many, by far too many, in this land of liberty. Had the principles of the Declaration of Independence and the Constitution of the United States been respected by the people generally, the Latter-day Saints would not have been persecuted and driven from Missouri and Illinois and compelled to come across the desert and dreary plains and the Rocky Mountains, and seek a home of peace in the secluded vales of Utah.

S.—Then we should have had one holiday less. We should have had no Twenty-Fourth of July to celebrate.

F.—We could have got along very well without it, and should have been glad to do so, under the circumstances which I have named. Besides, we could have made all the more of our celebration of the Fourth of July—and we should have had good cause to do so.

S.—Yes, we could.

F.—Not one person in this Territory, or in any of the Territories, has any consent to any law of Congress. This is contrary to the Declaration of Independence. When the legislature of the Territory has passed a law, the governor can veto it, that is, he can refuse to sign it; and then the time of the legislature spent in framing it has been thrown away, for the consent of the people, through their representatives, is of no effect. Yet the people do not elect the governor, nor is he appointed by their consent, which is another violation of the principles of the Declaration of Independence, upon which the government was founded.

S.—How can people violate their own professed principles so much, both as to civil and religious liberty?

F.—Because they are not true, upright and conscientious men. They are men of party rather than of principle, seeking their own advantage rather than the public good. They violate their own professed principles with the greatest indifference, and, one might almost say, impudence. But God will call them to account some day, and I believe will yet have better men in their places, or in places where their influence will be to cause the policy of the government to be truth and righteousness, with even-handed justice to all classes and all citizens, which will be the essence of true liberty.

MISSIONARY INCIDENTS.

BY H. G. B.

I AM writing from a place (Mount Airy, Surrey County, N. C.) that I visited as a missionary first in 1868. Then I labored in company with Howard K. Coray, in this and Stokes Counties, N. C., and in some three or four Counties of Va. for two years and three months, during which time we baptized nearly three hundred souls, one hundred and sixty of whom accompanied us home to Utah. It is of some of the incidents of this mission that I wish to write.

I remember very well, that after laboring some months in Virginia, and baptizing some 30 persons, we left Burk's Garden, Va., the 20th of January, 1868, reaching this point after three days' travel. We were absent from Burk's Garden just two months to a day, and during that time we held 54 public meetings, baptized 30 persons, and organized them into a branch of the Church. In addition to our public meetings, we visited from place to place among the people, constantly teaching, both day and night, often till after midnight.

It was generally understood where we were to visit, each day and night, for a week ahead, and at each of these places, crowds of the neighbors would assemble, coming from their homes, guided through the darkness of the night by their pitch-pine torch-lights.

When on these occasions we met with the people, we had to do a vast amount of teaching and singing (Elder Coray being an excellent singer), and answer hundreds of questions. What one could not think of another could. And thus we had to teach and explain and answer the demands made upon us day after day, and night after night, until our instructions in this manner covered hundreds of discourses, and until we were so nearly worn out, that we had sometimes to retire to the woods and hide, to get a little respite from our too-constant labor.

We indeed literally sowed the seed in tears and in peril, in the midst of opposition and bitter persecution. But the Lord fully magnified His name, His cause, and His servants, in all that we had to do and to bear.

The new Methodist church in this place, which was denied us to preach in, was, two days afterwards struck by lightning, and so nearly demolished that, I am told, it was never repaired. A man, who was a class leader, who abused his sister for going to our meetings, and shamefully lied about Elder Coray and myself, and said all manner of evil, falsely, against the Latter-day Saints and the gospel, was found by his wife, the next morning, dead by her side; and because his body did not get cold like ordinary corpses, he was not buried for nearly a week after his death. Two wealthy and prominent men, who used their influence and the power of their wealth and position to retard the work of the Lord here, met with sudden and unexpected deaths.

Many other incidents of like nature might be mentioned that occurred here during our stay. So many of them, in fact, occurred that great fear came upon the people.

While we labored in poverty, in all humility, contrite in spirit, reaching out in our weakness after the honest-in-heart, many souls were added to the Church. The poor had the gospel preached to them, the Lord giving us a harvest of sheaves. The people hung upon our words as the words of life; every expression and every movement was narrowly watched. They read their Bibles as they had never read them before; "They that erred in spirit came to understanding, and they that murmured learned doctrine;" and they rejoiced in the Holy One of Israel.

How faithful then ought we messengers of the gospel to be, in the trust that is reposed in us, to carry this glad message to our poor, fallen brethren and sisters in humanity!

In conclusion, I wish to offer a little advice to the boys and young men who may read this: Be very diligent in storing your minds with all useful knowledge—with all the truths of the new and everlasting gospel. Live pure lives in the sight of heaven, and the angels that constantly watch every act of your lives. Be truthful, honest, sober, virtuous and faithful in all things. The Almighty wants you, with your innocence and purity and strength, to redeem the nations that sit in darkness. And you may yet stand before rulers, kings, emperors, and the great of all nations of the earth, when they will tremble and quail before you, because of the power of God that will rest upon you.

August 3, 1880.

PROFANESS is a low, groveling vice. He who indulges in it is no gentleman. I care not what his stamp may be in society—I care not what clothes he wears or what culture he boasts—despite all his refinement, the light and habitual taking of God's name in vain betrays a coarse nature and a brutal will.—E. H. Chapin.

PARTING HYMN.

WORDS BY GEO. MANWARING.

MUSIC BY E. BEESLEY.

mf Sing we now at part-ing, One more strain of praise, To our Heav'nly Father
 Sweetest songs we'll raise. For His lov-ing kind-ness, For His ten-der
 care, Let our songs of glad-ness Reul this Sabbath air.

Praise Him for His mercy,
 Praise Him for His love,
 For unnumbered blessings
 Praise the Lord above.

Let our happy voices
 Still the notes prolong,
 One alone is worthy
 Of our sweetest song.

ENIGMA.

BY MAC.

A WORD OF SIX LETTERS.

1, 1, 5, 6, is something pleasant;
 5, 6, 1, 3, may be the beginning of wealth;
 1, 1, is never found out;
 1, 2, is a response;
 3, 2, 1, 4, 5, is an appetizer;
 2, 1, is above;
 3, 6, 1, is one next to nothing;
 3, 2, 1, is seldom a load of hay;
 2, 1, 6, is worth a million blanks;
 5, 2, 1, 6, is like unto a peg top;
 5, 1, 3, 6, is to notify;
 2, 1, 5, 6, is less than two times;
 3, 1, 1, is a useful metal;
 3, 2, is an attachment;
 5, 2, 3, is a small house;
 1, 2, 3, 6, is a short epistle;
 1, 6, 3, is sometimes in water, often on hair;
 3, 1, 6, is to fasten;
 4, 1, 3, 6, is within;
 3, 1, 1, 6, is part of a fork;
 6, 3, 5, is continued.

The first syllable is negative; the second is extremely cold; the two syllables, separated, indicate anything differing from the last mentioned article; the whole is a call for observation.

Those who send us solutions of this enigma, will please add to the present list other words which may be spelled by the six letters in question.—E. J. I.

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything.

A GOOD LIFE.

He liveth long who liveth well;
 All else is life but flung away;
 He liveth longest who can tell
 Of true things truly done each day.

Then fill each hour with what will last;
 Buy up the moments as they go;
 The life above, when this is past,
 Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
 Sow peace, and reap its harvest bright;
 Sow sunbeams on the rock and moor,
 And find a baryest-home of light.

— A good conscience is to the soul what health is to the body: it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.—*Johnson.*

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